

The Evidence

Regarding the Ruling on
Allying with the People of Shirk

A Translation of:

الدلائل في حكم موالاة أهل الإشراك

Shaykh Sulaymon ibn 'Abdillah



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Publisher's Note

ALL PRAISE BELONGS TO ALLAH, the Lord of the *'alamin*; and may peace and blessings shower Muhammad, the leader of the *muwahhidin*. As for what follows...

Allying with, showing loyalty towards, and supporting *mushrikin* against Muslims is a terrible disease. Yet claimants of Islam not only get infected but, at times, also consider it a type of healing. This awful disease manifested during the Turco-Egyptian invasion of the Arabian Peninsula in 1227/1811 under the auspices of the Ottoman Empire led by the *mushrik* Muhammad 'Ali based out of Egypt. Seeking to counter the epidemic, a certain grandson of Shaykh Muhammad ibn 'Abdil-Wahhab authored a treatise that was to become well-known.

Shaykh Sulayman ibn 'Abdillah ibn Muhammad ibn 'Abdil-Wahhab (may Allah have mercy on them), born 1200/1785, did not live long. He was martyred by Turco-Egyptian forces at the age of thirty-three. Nonetheless, his name lives on the tongues and minds of students of knowledge studying not only *tawhid*, but something which negates it: allying with and supporting *mushrikin* against Muslims. He has two main works he is known for. The first is his detailed explanation of his grandfather's book *Kitab at-Tawhid* entitled: *Taysir al-'Aziz al-Hamid fi Sharh Kitab at-Tawhid*. The second is his short essay presenting twenty-one pieces of evidence demonstrating the *kufr* of whoever allies with and supports *mushrikin* against *muwahhidin*.

The latter is translated in the forthcoming pages. The brothers at Tibyan Publications (may Allah bless them) first translated it some years

ago with the title: *The Evidences for the Ruling Regarding Alliance with the People of Shirk and Matters Related to It*. And while that is a wonderful work, the other writings overshadow the essay of Shaykh Sulayman ibn 'Abdillah. Thus we saw it notable to release his work (which we edited and corrected where we saw fit) separately to draw attention to it and for reflection - as the epidemic amongst claimants to Islam still persists. Also noteworthy is the fact the people of *shirk* Shaykh Sulayman refers to throughout the work were claimants of Islam themselves. That did not stop him from judging people in the Arabian Peninsula with *kufr* and apostasy for supporting and allying with them.

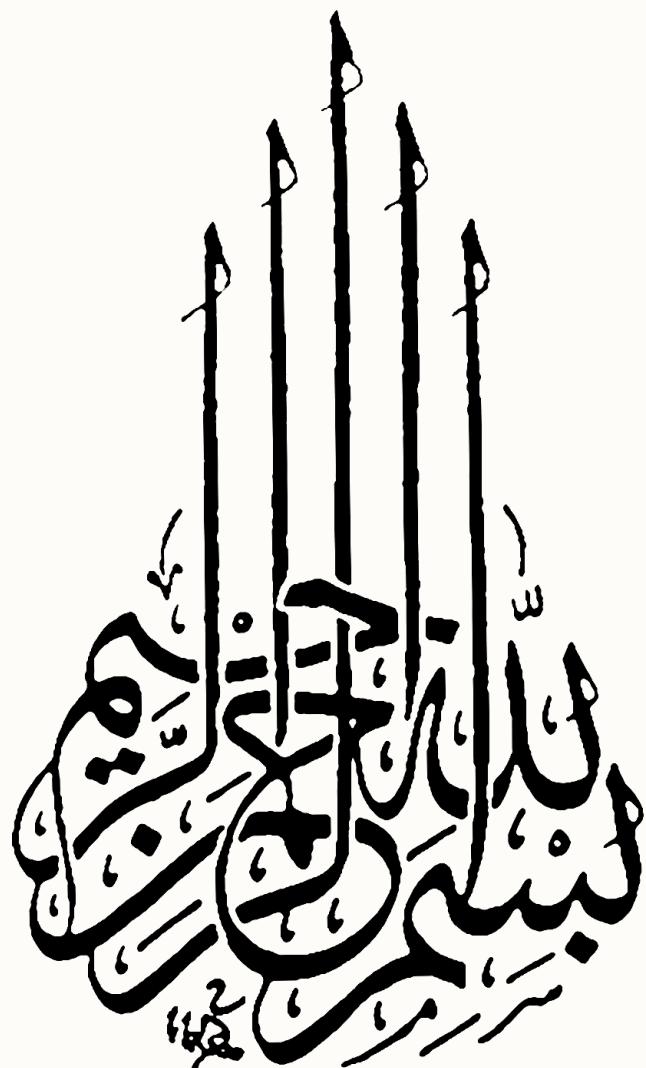
Mustafa Khattab's translation of the Quran is used throughout, with slight modifications. There are no footnotes or comments by us. For those, return to the work by Tibyan Publications mentioned above.

"Our Lord! Do not let our hearts deviate after You have guided us, and grant us Your mercy. You are truly the Bestower" (Al 'Imran: 8).

And all praise belongs to Allah, the Lord of creation.

Ahlut-Tawhid Publications

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KNOW, MAY ALLAH HAVE MERCY ON YOU, if a person, out of fear, displays approval towards the *mushrikin* regarding their *din*, flattering them and comprising to repel their evil, then verily, he is a *kafir* like them even if he despises their religion and hates them and loves Islam and the Muslims. This is so even if he does nothing else but this. So what if he was in a land of strength and enlists with them, entered into their obedience and displayed agreement with their false religion, aided them with support and wealth, allied with them and cut off loyalty and allegiance between himself and the Muslims, and became a soldier of the domes and *shirk* and its people, after he was a soldier of purity and *tawhid* and its people? No Muslim doubts this person is a *kafir* amongst the most severe in enmity to Allah (ﷻ) and His messenger (ﷺ). There is no exception to this except for one coerced, and he is one overcome by the *mushrikin*, telling him to disbelieve or do this or that, otherwise, they will kill him. Or, they grab him and torment him until he aligns with them. It is permissible for him to consent with his tongue, while his heart is firmly at rest with *iman*.

The scholars agreed that one who utters *kufr* jokingly disbelieves; so what of one who displayed *kufr* out of fear and greed for the worldly life? I will mention some of the evidence regarding that, with the aid and support of Allah:

The first evidence: His (ﷻ) statement: "And never will the Jews nor the Christians be pleased with you until you follow their way" (al-Baqarah: 120). He (ﷻ) mentioned the Jews and the Christians, and likewise the *mushrikun*, would never be satisfied with the Prophet (ﷺ) until he follows their way and bears witness they are on the truth. Then He (ﷻ) said, "Say: 'Verily, the guidance of Allah - it is the true guidance.' However, if you were to follow their desires after what you have received of knowledge, then you would have neither a protector nor a helper against Allah"

(al-Baqarah: 120). And in another *ayah*: “then indeed, you would be one of the wrong-doers” (al-Baqarah: 145). So if the Prophet (عليه السلام) would have been from the wrong-doers if he followed their way only externally, without the belief of the heart, comprising out of fear from their evil, what of the one who makes it appear to the grave and dome-worshipers that they are on the truth and correct guidance? For indeed, they would not be pleased except with that.

The second evidence: His (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) statement: “And they will continue fighting you until they turn you back from your *din* (i.e., Islam), if they can. And whoever of you turns back from his *din* and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be denizens of the Fire. Therein they will abide” (al-Baqarah: 217). He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) states the *kuffar* will never cease fighting the Muslims until they turn them back from their *din*, if they can. Yet, He did not permit compromising with the *kuffar* out of fear for one’s life, wealth, and sanctity. Rather, He stated whoever shows agreement with them after they fought him in order to repel their evil that he is an apostate (*murtadd*); and if he dies upon his apostasy (*riddah*) after the *mushrikun* fought him, then he is from the permanent people of the Fire. So what of the person who shows agreement with the *mushrikin* without having been fought? If there is no excuse for the one who shows agreement with them after he has been fought, you realize the ones who go to them and rushes to be in harmony with them - without any fear or fighting - that they are even less worthy of having an excuse and that they are *kuffar* apostates.

The third evidence: His (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) statement: “The believers should not take the disbelievers as allies in place of the believers. Whoever does that, is withdrawn from Allah - except if you perceive a danger from them” (Al

‘Imran: 28). He (ﷺ) prohibited the believers from taking the disbelievers as allies, friends, companions in place of the believers, even if they are afraid of them. And He stated whoever does that is isolated from Allah, meaning: he would not be from the allies of Allah promised success in the Hereafter - except if you perceive a danger from them; and it is where a person is subjugated with no ability to show hostility to them. He thus displays cohabitation with them while his heart is firmly at rest with intense dislike and hostility, waiting for the preventative factor to be removed. Once removed, he returns to [displaying] hostility and intense dislike. So what of one who took them as allies in place of the believers with no excuse, preferring the worldly life over the Hereafter? He fears the *mushrikin* and does not fear Allah. Allah did not make fear of them an excuse. Rather, He (ﷺ) said, “It is only the Shaytan that suggests to fear his allies; so fear them not, but fear Me, if you are believers” (al ‘Imran: 175).

The fourth evidence: His (ﷺ) statement: “O you who believe, if you obey those who disbelieved, they will turn you your heels and you will turn back as losers” (Al ‘Imran: 149). He (ﷺ) stated if the believers obey the *kuffar*, there is no doubt they would turn them on their heels from Islam. Because indeed, they are not satisfied with anything less than *kufr*. And He said if they do that, they would become losers in this world and in the Hereafter. He did not permit showing approval and obeying them due to fearing them. And this is the current situation: they are not content with those who agree with them unless they testify they are on the truth and display hostility and hatred towards the Muslims and cut off aid to them.

Then He said, “Rather, Allah is your patron, and He is the best of supporters” (Al ‘Imran: 150). He (ﷺ) stated that Allah is the patron of the believers and their helper, and that He is the best of supporters. In His care and obedience is one sufficed from needing to obey the *kuffar*.

Alas for the slaves who knew *tawhid* and were raised on it and took it as their *din* for a time. How can they depart from the care of the Lord of creation, the best of supporters, to the care of domes and its people and are satisfied with it in replacement of the care of the One in whose hand lies the sovereignty of everything? What an evil exchange for the wrong-doers.

The fifth evidence: His (ﷺ) statement: “Is the one who seeks the pleasure of Allah like one who draws on himself the wrath of Allah? His abode is Hell - and worst, indeed, is that destination” (Al ‘Imran: 162). So He (ﷺ) stated that one who seeks the pleasure of Allah and the one who draws His wrath and whose destination will be the Fire on the Day of Resurrection are not equal. And there is no doubt that the worship of the Most-Merciful alone, supporting it, and a person being from its people, is a part of seeking the pleasure of Allah, and that the worship of domes and the dead, supporting it, and being from its people, is among the things that draws the wrath of Allah. Not equal in the sight of Allah are those who support His *tawhid*, His call sincerely, and are from the believers, with those who support *shirk*, the calling of the dead, and are amongst the *mushrikin*.

If they say: “We fear [them]!” It will be said to them: “You lie!” In addition: “Allah has not made fear an excuse to follow what angers Him and to abandon what pleases Him. Many people of falsehood only forsake the truth out of fear their worldly things would leave them; otherwise, they still recognized the truth and believed in it - despite this, they were not Muslims.”

The sixth evidence: His (ﷺ) statement: “Verily, as for those whom the Angels take at death while they are wronging themselves, they (i.e., the Angels) say: ‘In what [condition] were you?’ ” (an-Nisa: 97). That is, “Which camp were you in? Were you in the camp of the Muslims or in the camp of

the *mushrikin*?" Thus they put forth the excuse for not being in the camp of the Muslims that they were weak. But the Angels did not excuse them - they said to them: " 'Was the earth of Allah not wide enough for you to emigrate therein?' Such men will find their abode in Hell - and what an evil destination" (an-Nisa: 97). And no one with intellect will doubt the people of the lands that have rebelled against the Muslims are with the *mushrikin*, in their camp, and a part of their group. This, although the verse was revealed regarding some people of Makkah who had embraced Islam but did not emigrate, so when the *mushrikun* left for Badr they forced these Muslims to join their ranks; thus they went with them out of fear. The Muslims killed them on the Day of Badr, and after they learned they had killed them they became regretful, saying: "We have killed our brothers!" So Allah revealed this verse regarding them.

So what about the people of the lands that used to be upon Islam, then removed its yoke from their necks and displayed approval of the religion of the people of *shirk*, entered under their obedience, gave them shelter, supported them, abandoned the people of *tawhid* and followed other than their way, declaring them to be in error? Insulting, defaming, cursing, and mocking the people of *tawhid* appeared because of the Muslims' steadfastness on *tawhid*, having patience on it and on *jihad* for its sake. They aided the people of *shirk* against the people of *tawhid* voluntarily, not out of coercion - willingly, not out of necessity! They are more deserving of being ruled with *kufir* and the Fire than those who abandoned emigration because of their attachment to their homeland and out of fear of the *kuffar* went with their army under compulsion and fear.

And if someone were to ask: "Wasn't compulsion an excuse for those killed on the Day of Badr to go out [with the *mushrikin* against the Muslims]?" It will be said: "It is not an excuse because in the beginning they had no justification [for remaining with the *kuffar*]. If they stay with the

kuffar they are not excused for duress thereafter because they are the reason for this, as they stayed with them and abandoned emigration.”

The seventh evidence: His (ﷺ) statement: “And it has been revealed to you in the Book that when you hear the verses of Allah being denied and mocked, then do not sit with them until they engage in talk other than that; [otherwise,] you would indeed be like them” (an-Nisa: 140). Thus He (ﷺ) mentioned He revealed to the believers in the Book if they hear the verses of Allah being denied and ridiculed, they should not sit with them until they discuss something else; and that whoever sits with those disbelievers and mockers of the verses of Allah at the time of their *kufr* and mockery, then he is like them. He did not differentiate between the fearful and other than him - except one coerced. This was when they were in a single land at the dawn of Islam. So how about someone within the power and heart of Islam and in its lands? He invited the disbelievers and mockers of the verses of Allah to come to his lands and took them as allies, companions, associates, and he heard their *kufr* and their mockery and sanctioned it, while he expelled and removed the people of *tawhid*?

The eighth evidence: His (ﷺ) statement: “O you who believe! Do not take the Jews and Christians as allies. They are allies of each other. And whoever allies with them from amongst you, then verily, he is from them. Verily, Allah does not guide the wrong-doing people” (al-Ma’idah: 51). He (ﷺ) forbade the believers from taking the Jews and Christians as allies. And He stated that whoever from amongst the believers allies with them, then he is one of them. Likewise is the ruling on whoever allies with the *kuffar* amongst the Zoroastrians and idol-worshipers: he is one of them.

If someone was to argue the worship of the domes and the calling on the dead alongside Allah is not *shirk*, and its people are not *mushrikun*, his

affair has become apparent, and his stubbornness and *kufr* have become clear.

He (ﷺ) did not differentiate between the fearful and others. Rather, He (ﷺ) declared that those who have a disease in their hearts do that out of fear of calamities. This is how these apostates are: afraid of calamities. And what was in their hearts of belief in the truthful promise of Allah to support the people of *tawhid* was removed. Thus they hastened to the people of *shirk* out of fear they will be hit with a calamity. He (ﷺ) said, "Perhaps Allah will bring a victory or a decision from Himself. Then they would become regretful for what they have been keeping as a secret within themselves" (al-Ma'idah: 52).

The ninth evidence: His (ﷺ) statement: "You see many of them taking disbelievers as allies. Evil indeed is that which their own selves have sent forth; and for that, the wrath of Allah befell them, and in the punishment they will abide" (al-Ma'idah: 80). Thus He (ﷺ) mentioned allegiance (*muwalat*) with the *kuffar* necessitates the wrath of Allah and eternity in the punishment, even if the person is fearful - except for one coerced, with its conditions. So what if this was combined with clear *kufr*, that being: opposition to *tawhid* and its people and cooperating for the removal of the pure call of Allah to establish the call of others?

The tenth evidence: His (ﷺ) statement: "And had they believed in Allah, in the Prophet, and in what has been revealed to him - they would not have taken them (i.e., the *kuffar*) as allies. But many of them are transgressors" (al-Ma'idah: 81). Thus He (ﷺ) mentioned that *muwalat* with the *kuffar* invalidates *iman* in Allah, the Prophet (ﷺ), and what was revealed to him. Then He declared the reason is because many of them are transgressors. He did not differentiate between the one fearing calamities

and one who did not. This is the case of many of these apostates: before their apostasy many of them were transgressors, which pushed them into allying with the *kuffar* and apostasy from Islam. We seek refuge with Allah from that.

The eleventh evidence: His (ﷺ) statement: "And certainly, the devils inspire their allies to dispute with you; but if you obey them, then you would indeed be *mushrikun*" (al-An'am: 121). This verse was revealed when the *mushrikun* said, "You eat from what you kill, but you don't eat from what Allah killed!" Therefore, Allah revealed this verse. So if he who obeys the *mushrikin* by permitting the meat of an animal that died on its own (*maytah*) is a *mushrik* - without any difference between the fearful and others, except the coerced - then what of the one who obeys them in permitting their collaboration, siding with them, aiding them, testifying they are on the truth, permitting the Muslims' blood and money, and leaving the Muslim community for the group of *mushrikin*? They are more deserving to be ruled with *kufr* and *shirk* in comparison to those who agreed *maytah* was permissible.

The twelfth evidence: His (ﷺ) statement: "And recite to them the story of him to whom We gave Our *ayat*, but he threw them away; so Shaytan went after him, and he became of those who went astray" (al-A'raf: 175). This verse was revealed about a devout scholar during the time of the Children of Israel, whose name was said to be Bal'am and who knew the Greatest Name. Ibn Abi Talhah reported on the authority of ibn 'Abbas:

When Musa came to them - meaning the mighty ones - his cousins and people came to him and said, "Musa is a powerful man and has many warriors with him. If he were to conquer us, he would destroy us. So call upon Allah and ask Him to turn

Musa and those with him away.” He replied, “If I do that, I would lose my worldly life and Hereafter.” They continued pressing him until he supplicated against Musa and his army. So Allah stripped him from what he had; and that is His statement: “but he threw them away; so Shaytan went after him, and he became of those who went astray.”

Ibn Zayd remarked, “His whims were with his people,” that is, those who warred against Musa and his people.

Thus He (ﷻ) mentioned the affair of this person who forsook the *ayat* of Allah after Allah had given them to him. He knew them and was from its people, then “he threw them away”, meaning: he abandoned acting upon them. And it's said his desertion has the meaning of supporting the *mushrikin* and aiding them with his opinion and supplicating against Musa (عليه السلام) and those with him, that Allah repel them from his people out of fear of and pity for them - although he knew the truth and was sure of it, uttered it, bore witness to it, and worshiped [Allah]. However, his obedience to his people and tribe, his whims, his clinging to the Earth prevented him from acting on it. This was his casting aside the *ayat* of Allah.

And this is what is found in these apostates, but worse. For indeed, Allah has given them His *ayat* which contain the command of His *tawhid* and calling on Him alone without any partner; the prohibition of *shirk* with Him and calling on other than Him; the command for alliegance with the believers, loving them and aiding them, holding fast to the rope of Allah together, and being with the believers; the command for hostility to the *mushrikin*, hating them, waging *jihad* against them, and abandoning them; the command for the demolition of idols, the elimination of debauchery, sodomy, and all abominable things. They knew and recognized them, then cast them all aside. Subsequently, they are more worthy of being labeled as

having thrown away the *ayat* of Allah, and [more deserving of being ruled] with *kufr* and apostasy than Bal'am - or they are at least like him.

The thirteenth evidence: His (ﷺ) statement: "And do not incline toward the wrong-doers, lest the Fire touch you - you would have no protectors other than Allah, nor would you then be helped" (Hud: 113). Thus He (ﷺ) mentioned inclining toward the wrong-doers, the *kuffar*, and oppressors involves being touched by the Fire; and He did not differentiate between one fearful or otherwise - except the coerced. So what of someone who takes inclination towards them as his religion and thinks well of that, assists them with whatever he can from wealth and advice, and loves the removal of *tawhid* and its people, and the people of *shirk* suppressing them? Indeed, this is from the most severe forms of *kufr* and inclination.

The fourteenth evidence: His (ﷺ) statement: "Whoever disbelieved in Allah after his belief, except for one forced thereto while his heart is at rest and secure with *iman*, but such as open their breasts with *kufr*: on them is wrath from Allah and a severe punishment awaits them. That is because they preferred the life of this world over the Hereafter. And Allah does not guide the disbelieving people" (an-Nahl: 106-107). He (ﷺ) judged with a ruling that cannot be substituted: whoever leaves his *din* for *kufr* is a *kafir* - regardless if he has an excuse of fear for his life or wealth or family; and whether or not he disbelieved inwardly and outwardly or outwardly and not inwardly; and whether or not he disbelieved through actions or statements or one of the two; and whether or not he was covetous for the world seeking benefit from the *mushrikin*: he is a *kafir* in every situation unless he was coerced, which is another way of saying in our common usage: forced.

So if a person is forced to do *kufr* or it is said to him to disbelieve or else we will kill or beat you, or the *mushrikun* take him and torment him, while it is not possible for him to escape except by agreeing with them, it is permissible for him to express that externally with the condition that his heart is secure in *iman* - meaning firmly established on it and believing in it. But as for him agreeing with them with his heart, then he is a *kafir* - even if he is coerced. And what is apparent from the words of Imam Ahmad (may Allah have mercy on him) is that, in the first case, he would not be considered coerced unless the *mushrikun* tormented him. Because when Yahya ibn Ma'in met him while he was ill, he greeted him with *salam* but Imam Ahmad did not respond. He continued to offer excuses and mentioned the *hadith* of 'Ammar and said, "Allah said: 'except for one forced thereto while his heart is at rest and secure with *iman*!'" So Ahmad turned his face to the other side. "He does not accept it as an excuse!" Yahya exclaimed. When Yahya was leaving, Ahmad said, "He uses the *hadith* of 'Ammar as proof, while the *hadith* of 'Ammar is: 'I passed by them while they were insulting you; so I forbade them, then *they beat me*.' Whereas it is said to you: '*We want* to beat you.' " Thus Yahya said, "I have not seen - by Allah - anyone under the surface of the heavens who understands the *din* of Allah better than you."

Then He (ﷻ) said those apostates who opened their chests to *kufr*, even if they are sure of the truth and say: "We only did this out of fear," "on them is wrath from Allah and a severe punishment awaits them." Then He (ﷻ) mentioned the reason for this *kufr* and punishment is not because he believed in *shirk*, nor due to ignorance of *tawhid*, nor because of hatred towards the *din*, nor due to love of *kufr*; rather, the reason is merely because of a sliver of the worldly life, which he preferred over the Hereafter and the pleasure of the Lord of creation. Thus He said, "That is because they preferred the life of this world over the Hereafter. And Allah does not guide

the disbelieving people." He (ﷺ) declared *takfir* of them and stated He will not guide them, even though they try to excuse themselves by claiming they did it out of love for the world [and not for *kufr*]. Then He (ﷺ) stated that because these apostates preferred the worldly life over the Hereafter, Allah has sealed their hearts, hearing, and sight, and that they are the heedless ones. Then He related their actual reality: losers in the Hereafter.

The fifteenth evidence: His (ﷺ) statement regarding the People of the Cave: "Indeed, if they overcome you - they will stone you or turn you back to their religion; and in that case, you will never be successful" (al-Kahf: 20). Thus He (ﷺ) related what the People of the Cave said about the *mushrikin*: if they overpower and overcome you, they will do either two things: they will either stone you - meaning: they will kill you through a wicked death of stoning, or they will return you to their creed and religion - and in that case you will never be successful. This is the condition of whoever agreed with them after they overpowered him. So how about the one who agreed and corresponded with them from afar? And responded to their wants without being overcome or forced? And on top of this, they think they are rightly guided!

The sixteenth evidence: His (ﷺ) statement: "And there are some who worship Allah on an edge: if they are blessed with something good, they are content with it. But if they are afflicted with a trial, they relapse [into *kufr*], losing this world and the Hereafter. That is [truly] the clearest loss" (al-Hajj: 11). He (ﷺ) stated that: "And there are some who worship Allah on an edge," i.e., wavering on a brink; "if good befalls him," i.e., victory, honor, health, grandeur, safety, well-being, etc.: "they are content with it," i.e., steadfast, saying: "This is a good religion. We see nothing but good in

it.” “But if they are afflicted with a trial,” such as fear, illness, poverty, etc.: “they relapse,” meaning: apostates and returns to *shirk*.

This verse perfectly matches the condition of those who turned back from their religion in this time of tribulation. Indeed, before this trial they worshiped Allah on an edge, i.e., on a brink. They weren’t among those who worship Allah with certainty and firmness. So when this trial befell them, they turned away from their religion and displayed approval towards the *mushrikin*, granted them obedience, and abandoned the community of Muslims for the community of *mushrikin*. Thus they are with them in the Hereafter, just as they are with them in this world; they lost this world and the Hereafter - and that is [truly] the clearest loss.

This, although many of them are in safety with the enemy not having come to them. Instead, they have an evil assumption about Allah. They think He will aid falsehood and its people against the truth and its people. Thus they were destroyed for their evil thoughts about Allah, just as He said, “It was that [evil] assumption you entertained about your Lord that has brought about your doom, so you have become losers” (al-Fussilat: 23).

So you whom Allah has bestowed with firmness: beware of anything from doubt entering within your heart or any beautification of the condition of these apostates or compliance with the *mushrikin* and displaying obedience to them as an acceptable view, just for the sake of people, wealth, and prized possessions. For indeed, this fallacy has affected many from the past and later times concerning *shirk* with Allah, yet Allah did not excuse them because of it. Rather, many of them know the truth and believe it in their hearts but only embrace *shirk* due to one or some of the eight excuses Allah mentioned in His Book. Nonetheless, He did not consider them as valid excuses. He said, “Say: ‘If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish are

more beloved to you than Allah and His messenger and struggling in His way, then wait until Allah brings about His will. And Allah does not guide the rebellious people" (at-Tawbah: 24).

The seventeenth evidence: His (ﷺ) statement: "Indeed, those who relapse [into disbelief] after guidance has become clear to them, [it is] Shaytan [that] tempted them, luring them with false hopes. That is because they said to those who detest what Allah has revealed, 'We will obey you in some matters.' But Allah knows what they are hiding" (Muhammad: 25-26). He (ﷺ) related those apostates who turned on their heels after guidance was made clear to them apostated with knowledge, yet their knowledge of the truth did not benefit them alongside apostasy. But Shaytan deceived them through his seductions and beautified their actions of apostasy. And this is the condition of these apostates during this trial: Shaytan deceived them and tricked them with the illusion that fear is an excuse for committing apostasy and that their knowledge of the truth and love for it and bearing witness to it won't be harmed by their actions. However, they forget that many amongst the *mushrikin* know the truth, love it, bear witness to it, yet do not follow it and act upon it due to love of the world and fear for their lives, wealth, sustenance, positions.

Then He (ﷺ) said, "That is because they said to those who detest what Allah has revealed, 'We will obey you in some matters.' " Thus He (ﷺ) mentioned a reason they were inflicted with apostasy and the beautification of Shaytan and him overpowering them was their saying to those who hated what Allah revealed: "We will obey you in some matters." So if whoever promised limited obedience to the *mushrikin* who hate what Allah has revealed is a *kafir*, even if he does not do what he promised them, then what of the one who conformed with the *mushrikin* who hate what Allah has revealed concerning the order to direct worship to Him alone

without any partner and to forsake the worship of other than Him from the propped up rivals, *tawaghit*, and the dead, and suggests they are upon guidance while the people of *tawhid* are wrong for fighting them and that surrendering to them and entering into their false religion is the correct path? They are more deserving of being ruling with apostasy than those who promised the *mushrikin* limited obedience.

Then He (ﷻ) related their awful condition at the time of death. Then He said: "that," meaning: the awful condition at the time of death "is because they follow whatever displeases Allah and hate whatever pleases Him, so He has rendered their deeds void." And no Muslim doubts that following the *mushrikin*, entering in their mass, bearing witness they are on the truth, cooperating with them to remove *tawhid* and its people, the support of the domes, prostitution, and sodomy, is following what displeases Allah and hate of His pleasure - even if they claim that is done out of fear. Indeed, Allah did not excuse the people of apostasy due to fear of the *mushrikin*. Rather, He forbade from fearing them. So where is this in comparison to those who say they have done nothing wrong and are following their religion?

The eighteenth evidence: His (ﷻ) statement: "Have you not seen the hypocrites who say to their fellow disbelievers from the People of the Book, 'If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if you are fought against, we will surely help you.'? Allah bears witness that they are truly liars" (al-Hashr: 11). He (ﷻ) formed a tie of brotherhood between the hypocrites (*munafiqin*) and the *kuffar*. And He related they secretly tell them: "If you are expelled, we will certainly leave with you," that is, if Muhammad (ﷺ) defeats you and expels you from your land, we will leave with you; "and We will never obey anyone against you," meaning: we will not listen to anyone regarding you

nor obey anyone in opposition to you; "And if you are fought against, we will surely help you," and stand alongside you. Then He (ﷻ) testified they are truly liars in their claim.

So if secretly promising the *mushrikin* to join them, support them, and leave with them is *nifaq* and *kufr*, even if it was a lie, what of whoever displayed this to them truthfully, went to them, entered in their obedience, invited others to do so, supported them, submitted to them, became from amongst their mass, and aided them with wealth and opinion? This, although the hypocrites did not do that except out of fear of calamities, as He (ﷻ) said, "You see those with sickness in their hearts racing for their guardianship, saying [in justification], 'We fear a turn of fortune will strike us.' But perhaps Allah will bring about [your] victory or another favor by His command, and they will regret what they have hidden in their hearts" (al-Maidah: 52). This is the situation of many amongst the *murtaddin* in this time of sedition, for the excuse many of them use is the excuse Allah related from those in whose hearts is a disease - and they were not excused for it. Allah (ﷻ) said, "But perhaps Allah will bring about [your] victory or another favor by His command, and they will regret what they have hidden in their hearts."

Then He (ﷻ) said, "O believers! Whoever amongst you abandons their *din*, Allah will replace them with others who love Him and are loved by Him. They will be humble with the believers but firm towards the disbelievers, struggling in the path of Allah - fearing no blame from anyone. This is the favor of Allah; He grants it to whomever He wills. And Allah is All-Bountiful, All-Knowing" (al-Maidah: 54). Thus He (ﷻ) stated, that with the presence of *murtaddin*, there will definitely exist *mujahidin* who love Allah and are beloved to Him. He described them with meekness and humility towards the believers and might, sternness, and harshness towards the disbelievers - in contrast to those whose humility, meekness,

and softness is given to the worshipers of domes and the people of prostitution and sodomy and whose might and harshness is against the people of *tawhid* and purity! This is sufficient proof for the *kufr* of whoever conforms with them, even if he claims he is in fear. Indeed, He (ﷻ) said, “fearing no blame from anyone.” And this is opposite of whoever forsook truthfulness and *jihad* due to fear of the *mushrikin*.

Then (ﷻ) said, “struggling in the path of Allah,” meaning: for His *tawhid*, bearing patiently upon that, seeking the face of their Lord to make His word the highest; “fearing no blame from anyone,” that is, they do not care about those who blame and harm them because of their *din*. Rather, they follow their *din*, striving in it, not paying attention to the blame of anyone from creation, his indignation or his approval. Instead, their only concern and goal is the satisfaction of their master and god, and fleeing from His wrath. And this in contrast to those whose motivation and end-goal is the satisfaction of the dome-worshipers and the people of prostitution and sodomy, hoping in them and fleeing from what angers them. Indeed, this is the goal of falsehood and betrayal.

Then (ﷻ) said, “This is the favor of Allah; He grants it to whomever He wills. And Allah is All-Bountiful, All-Knowing.” Thus He (ﷻ) stated these enormous virtues and praiseworthy qualities possessed by the people of *iman* and steadfastness during times of apostasy and trials, it is not by their strength or power, but rather it is the grace of Allah that He bestows upon whom He wills. As He said, “He chooses whomever He wills to receive His mercy. And Allah is the Lord of infinite bounty” (Al ‘Imran: 74).

Then He (ﷻ) said, “Your only guardians are Allah, His Messenger, and fellow believers - who establish *salah* and *zakah* with humility” (al-Maidah: 55). He (ﷻ) said in a way of a command to have loyalty to Allah, His messenger, and the believers, and it includes the prohibition of loyalty to the enemies of Allah, His messenger, and the believers. And it is not hidden

which of the two groups is closer to Allah, His messenger, the establishment of the *salah*, and the payment of the *zakah*: is it the people of idols, domes, prostitution, sodomy, alcohol, and various evils, or the people of purity, the establishment of the *salah*, and the payment of *zakah*? Those who ally with the opposite of the believers have placed their allegiance where it does not belong, substituting the fidelity of Allah, His messenger, and the believers - who establish the *salah* and pay the *zakah* - for the allegiance of the people of *shirk*, idols, and domes.

Then He (ﷻ) said victory is for His party and whoever allies with them: "Whoever allies with Allah, His messenger, and those who believe, then it is certainly Allah's party that will prevail" (al-Maidah: 56).

The nineteenth evidence: His (ﷻ) statement: "You will never find a people who believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family..." (al-Mujadilah: 22). He (ﷻ) stated: verily, you will not find someone who believes in Allah and the Last Day allying with whoever defied Allah and His messenger, even if he was the closest of relatives, and that this is a negator of *iman* and its opposite; it and *iman* cannot be combined except how water is combined with fire. He (ﷻ) said in another place, "O believers! Do not take your parents and siblings as trusted allies if they choose disbelief over belief. And whoever of you does so, they are the wrongdoers" (at-Tawbah: 23). These two verses contain a clear clarification: no one has an excuse to conform with *kufr* out of fear of wealth, parents, sons, wives, extended family, etc., which many people use as excuses. If He did not permit anyone to remain loyal to them and to take them as allies due to a fear of them and preferring their good pleasure, what of those who took the distant *kuffar* as allies and companions and showed them conformity upon their religion due to fearing some of the

aforementioned matters and loving them? And what is astonishing is they beautify that and permit it, thus combining apostasy with permitting the forbidden.

The twentieth evidence: His (ﷺ) statement: “O believers! Do not take My enemies and yours as trusted allies, showing them affection... And whoever of you does this has truly strayed from the right way” (al-Mumtahanah: 1). He (ﷺ) stated whoever allied with the enemies of Allah, even if they are family members, “has truly strayed from the right way,” that is, strayed from the straight path (*as-sirat al-mustaqim*) and headed towards falsehood. So where is this in comparison to one who claims it is the straight path and not a departure from it? Indeed, this is belying Allah, and whoever belied Allah is a *kafir*. Moreover, it is permitting what Allah forbade from allying with the *kuffar*, and whoever permitted the forbidden is a *kafir*.

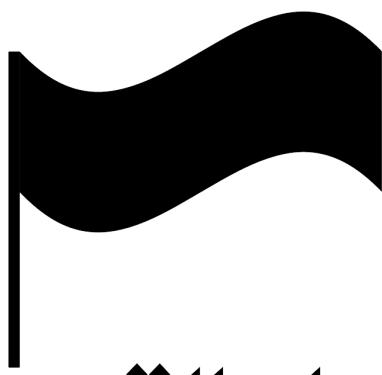
Then He (ﷺ) mentioned a fallacy used as an excuse regarding relatives and children: “Neither your relatives nor children will benefit you on Judgment Day - He will decide between you [all]. For Allah is All-Seeing of what you do” (al-Mumtahanah: 3). He (ﷺ) did not accept relatives and children, fearing over them and the difficulty of separating from them, as an excuse. Instead, He mentioned they will be of no benefit on Judgment Day nor be of any use in the face of the punishment of Allah, as He (ﷺ) said in another verse, “Then, when the Trumpet will be blown, there will be no kinship between them on that Day, nor will they [even care to] ask about one another” (al-Muminun: 101).

The twenty-first evidence: from the Sunnah is what Abu Dawud and others reported from Samurah ibn Jundub (may Allah be pleased with him) that the Prophet (ﷺ) said, “Whoever gathers with the *mushrik* and lives

with him is like him." He (ﷺ) declared in this *hadith*: "whoever gathers with the *mushrikin*," meaning: unites with them and mixes and lives amongst them is like them. So what of whoever showed them conformity on their religion and sheltered and aided them? And if they say: "We were afraid!" It is said to them: "You lie!" Moreover, fear is no excuse, as He (ﷺ) said, "There are some who say, 'We believe in Allah,' but when they suffer in the cause of Allah, they mistake [this] persecution at the hands of people for the punishment of Allah" (al-'Ankabut: 10). Thus He (ﷺ) did not accept the excuse from those who turn back from their *din* due to harm and fear. So what of whoever was not harmed nor scared and simply went towards falsehood out of love for it and afraid of calamities?

Evidence for this is abundant. And in this is sufficient for whomever Allah wanted to give guidance. As for whomever He determined to leave in sedition and misguidance, then it is as He (ﷺ) said, "Indeed, those against whom Allah's decree [of torment] is justified will not believe - even if every sign were to come to them - until they see the painful punishment" (Yunus: 96-97).

We ask Allah, the Generous, the Gracious, through His mercy, that He makes us live and die as Muslims, and that He gather us with the righteous without disgrace and without falling into error. And He is the Most Merciful. May Allah shower peace and blessings upon Muhammad, his family, and his companions.



أهل التوحيد

Publications